

THE
CHARACTER
Of an Old
ENGLISH-PURITAN
OR
NON-CONFORMIST.

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THE Old English Puritane was such an one, that honoured God ^a above all, ^a Mat. 23. 37. 38. 39. 1 Per. 2. 17. and under God gave ^b every one his due. His ^c first care was to serve God, ^b Rom. 13. 7. and therein he did not what was good ^c Mat. 6. 33. ^d Deut. 10. 8. in his ^d own, but in Gods sight, making the word of God the rule of his worship. He highly esteemed ^e order in the House of God; but would not under colour ^e Col. 2. 5. of that, submit to superstitious rites, which are super- ^f Ver. 21, 22. stitions, & ^g perish in their use. He revered ^g Autho- ^h Rom. 13. 1. rity, keeping within its sphere; but durst not under- ^h Mat. 15. 9. pretence of subjection to the higher powers ⁱ Col. 3. 8. ⁱ A.D. 1. 42. worship God after the traditions of men. He made con- ^k 1 Cor. 1. 17. science of ^k all Gods Ordinances, though ^l some he ^l Col. 4. 2. esteemed of more consequence. He was much in ^m Psal. 91. 1. ⁿ Psal. 115. 17. ^o Mat. 6. 6. ^p 2 Sam. 6. 20. ^q 1 Tim. 2. 1, 2. ^r 1 Sam. 1. 15. ^s Rom. 8. 26. ^t prayer; with it he ^t began, and closed the day. In ^u it he was exercised in his ^u cloister, ^v family, ^w and ^w publike assembly. He esteemed that manner of prayer ^x best, where by the ^x gift of God, expressions were va-

The Character of

ried according to present wants and occasions; yet
 353⁶ did he not account *r* set-forms unlawful. Therefore
 in that circumstance of the Church he did not wholly
 reject the Liturgy, but the corruption of it. He este-
 med *r* reading of the word an ordinance of God both
 in private and publike; but did not account reading
 to be preaching. The Word *u* read he esteemed of
 more authority, but the *x* word preacht of more effi-
 cacy. *y* He accounted preaching as necessary now as
 in the Primitive Church: Gods *z* pleasure being still
 by the foolishness of preaching to save those that be-
 lieve. He esteemed that preaching best *u* wherein was
 most of God, least of man, when vain flourishes of
 wit and words were declined, and the demonstrati-
 on of Gods Spirit and Power studied: yet could he
 distinguish between *b* studied plainness, and negligent
 rudeness. He accounted *c* perspicuity the best grace
 of a Preacher. And that *d* method best which was
 most helpful to understanding, affection, and me-
 mory. To which ordinarily he esteemed none so con-
 ductible as that by Doctrine, Reason & Use. He este-
 med those Sermons best that came closest to the con-
 science; yet would he have mens consciences awake-
 ned, not their persons disgrac^d. He was a man of
 good spiritual *f* appetite, and could not be conten-
 ted with *g* one meal a day. An Afternoon Sermon
 did relish as well to him as one in the morning. He
 was not satisfied with *h* prayers without preaching:
 which if it were wanting at home, he would seek a-
 broad; yet would he not by *k* absence discourage his
 Minister, if faithful, though another might have quick-
 er gifts: A *l* Lecture he esteemed, though not necessa-
 ry, yet a blessing, & would redeem *m* such an oppor-
 tunity with some pains and loss. The *n* Lords day he e-
 steemed

seemed a divine ordinance, and rest on e necessary,
 so far as it conduced to holiness. He was very con-
 scientious in observance of that day as the Mart day
 of the Soul. He was very carefull to remember it,
 to get house and heart in order for it: and when
 it came, he was studious to improve it. He redeemed
 the morning from superfluous sleep, and watched
 the whole day over his thoughts and words, not only
 to restrain them from wickednesse, but worldynesse.
 All parts of the day were alike holy to him, and his
 care was continued in it in variety of holy duties:
 what he heard in publike, he repeated in private, to
 what it upon himself and family. Lawfull recrea-
 tions he thought this day unreasonable, and unlaw-
 full one: much more abominable: yet he knew the
 liberty God gave him for needfull refreshing; which
 he did neither refuse nor abuse. The Sacrament of
 Baptism he received in Infancy, which he looked
 back to in age to answer his engagements, and claim
 his priviledges. The Lords Supper he accounted part
 of his soules food: to which he laboured to keep an
 appetite. He esteemed it an ordinance of nearest
 communion with Christ, and so requiring most
 act preparation. His first care was in the examination
 of himself: yet as an act of office or charity, he had
 an eye on others.
 He endeavoured to have the scandalous cast out of
 Communion: but he cast not out himself, be-
 cause the scandalous were suffered by the negligence
 of others. He condemned that superstition and vanity
 of Popish mock-fasts: yet neglected not one occasion
 to humble his soul by right fasting: He abhor-
 red the Popish doctrine of *opus operatum* in the no-
 tion. And in practise rested in no performance, but
 what

m *Heb.* 3. 2. what was done in spirit and truth. He thought
 5, 6. God had left a rule in his word for *m* discipline, and
 n 1 *Tim.* 5. that *n* Aristocratical by Elders, not Monarchical by
 17. Bishops, nor Democratical by the people. Right
 1 *Tim.* 4. 14. Discipline he judged pertaining not to the being,
Act. 20. 17. but well-being of a Church. Therefore he esteemed
 28. those Churches most pure where the Government is
Act. 21. 18. by Elders; yet unchurched not those where it was o-
 10 *Ioh.* 11. 51. therwayes. Perfection *p* in Churches he thought a
 p 1 *Cor.* 11. thing rather to be desired then hoped for. And so he
 17, 18, 19. expected not a Church state without all defects. The
Rev. 2. 14. *q* corruptions that were in Churches he thought his
 20. duty to bewail, with endeavours of amendment: yet
 q 1 *Cor.* 5. 2. would he not *r* separate, where he might partake in
Rev. 2. 5. the worship, and not in the corruption. He put not
Ezek. 4. 4. holiness in Churches, as in the Temple of the
 r *Hib.* 10. 35. Jews; but onely counted them convenient like their
Iohn. 4. 23. Synagogues. He would have them kept *r* decent, not
 s 1 *Tim.* 2. 8. magnificent; knowing, that the Gospel requires not
 t 1 *Cor.* 14. outward pomp. His chiefest musick was *n* singing of
 40. Psalms: wherein though he neglected not the melody
 u *Iam.* 5. 3. of the voice, yet he chiefly looked after that of the
 x *Col.* 3. 16. heart. He disliked such *y* Church musick as moved
 y 1 *Cor.* 14. sensuall delight, and was an hindrance to spirituall
 26. enlargements. He accounted *z* subjection to the High-
 z *Rom.* 13. 1. er Powers to be part of pure religion, as well as to
Iam. 1. 27. visit the fatherlesse and widows: yet did he distin-
 guish between authority and lusts of Magistrates, to
 a 1 *Cor.* 7. 23. that he submitted, but in these he durst not be a ser-
 b *Rom.* 13. 5. vant of men, being bought with a price. Just Laws
 and commands he willingly obeyed not only for fear
 c *Act.* 4. 19. but for conscience also; but such as were unjust he
 d *Ier.* 26. 14. refused to observe, chusing *c* rather to obey God then
 15. man: yet his refusall was *d* modest and with submis-
 sion

tion to penalties, unless he could procure indulgence from Authority. He was careful in all relations to know and do duty, and that with singleness of heart as unto Christ. He accounted religion an engagement to duty, that the best Christians should be best husbands, best wives, best parents, best children, best masters, best servants, best magistrates, best subjects, that the doctrine of God might be adorned, & not blasphemed. His family he endeavoured to make a Church, both in regard of persons and exercises, admitting none into it but such as feared God, and labouring that those that were born in it, might be born again to God. He blessed his family morning and evening by the Word and Prayer, and took care to perform those Ordinances in the best season. He brought up his children in the nurture and admonition of the Lord, and commanded his servants to keep the way of the Lord. He set up a discipline in his family, as he desired it in the Church, not only reproving, but restraining vileness in his. He was combenctionary of equity as well as piety; knowing that unrighteousness is abomination as well as ungodliness. He was cautious in promising, but careful in performing, counting his word no less engagement than his bond. He was a man of a tender heart, not only in regard of his own sin, but of others misery, not counting mercy arbitrary, but a necessary duty, wherein as he prayed for wisdom to direct him, so he studied for cheerfulness and bounty to others. He was sober in the use of the things of this life, rather beating down the body, then pampering it; yet he denied not himself the use of Gods blessing, lest he should be unthankful, but avoided excess lest he should be forgetful of the Doner,

Eph 5. 21.
22. 26.
Col 3. 22
1 Tim. 6. 7
Titus 2. 9, 10
1 Pet 3. 1, 2, 3
Titus 2. 12
Mat. 17. 27
Colos. 4. 1
Pl. 2. 1, 2, 3, 7
Chr. 16. 43
Eph. 6. 4
Gal. 18. 19
Psalm. 101
1 Sam. 3. 13
1 Tim. 2. 21, 22
Prov. 11. 1
2 Cor. 1. 17.
Psalm. 15. 4
Ex. 36. 26
Lu. 10. 38, 37
Mat. 25. 34.
35
James 3. 13
Psalm 112. 5
Rom. 12. 8
2 Cor. 9. 5, 6
7
1 Pet. 5. 8
1 Cor. 9. 27
Eccl. 1. 24
Deut. 8. 10
11

The Character of an old English Puritan:

ner In his habit he avoided / costliness and vanity,
neither exceeding his degree in civility, nor declining
what suited with Christliancy, desiring in all things
to express gravity. His whole life he accounted
as a warfare, wherein Christ was his Captain, his
arms, & prayers and tears. The Cross his Banner,
and his sword / *in his hand*.

He was immovable in all times,
so that they who in the midst of many opinions have
lost the view of true Religion may return to him
and there find it.

Reader. Seeing a passage in Mr. Tombs his Book
Rapinist Perdobaptism, wherein he compares the
Non-conformists in England, to the Anabaptists in
Germany, in regard of their miscarriages and suc-
cess in their endeavours, till of late years, I was mo-
ved for the vindication of those Faithful and Re-
verend Witnesses of Christ, to publish this Character
whereof if any shall desire proof in matter of fact, as
in matter of right the Margent contains evidence,
let him either consult their Writings, or those who
are fit Witnesses by reason of age, fidelity & acquai-
ntance having fully known their Doctrine, manner of
life, purpose, faith, long suffering, love, patience,
persecution and affliction, &c. 2 Tim. 3. 10, 11. And
I doubt not but full testimony will be given that their
aim and general course was according to the Rule:
Some extravagants there be in all professions, but we
are to judge of a profession by the rule they hold
forth, and that carriage of the profession which is
general and ordinary.

F. I. N. I. S.